

is a truth here, to which, in our humble opinion, Necessarians have not given sufficient prominence. This truth furnishes a sufficiently broad basis to allow the grand doctrines of moral agency and accountability to be reared upon it. We see that when man possesses such a faculty, he cannot be represented as a mere machine. He is not treated by his Maker, nor should he be treated by others, as a machine. We see, too, that whatever be the point at which God, as Governor, is connected with the human will, it is beyond the field in which moral agency and responsibility lie.

(2.) The full fact revealed by Consciousness has not been unfolded by those who stop short of this point. But while we allot its proper field to the one fact, we must not allow it to interfere with another fact.* While we stand up for the free exercise of the will as an independent faculty, we maintain at the same time that it has laws according to which it is regulated. For proof of this, we can refer—

First, To man's intuitive principles, which declare that the law of cause and effect reigns in the will, and in regard to the responsible acts of man, as it does in every other department of the mind, and indeed in every other department of God's works. It is, we hold with all philosophers who have deeply studied this

* It is in treating of this second fact that Jonathan Edwards is impregnable. We doubt much, however, whether he has given the first fact its due place. He seems to represent desire as a mere emotion, and volition as the prevailing desire. He has denied to the Will a self-determining power, and seems to represent all given volitions as caused by antecedents without the will, and to be found either in the other departments of the mind, or in external nature. It can be shown that the older divines, even those of the school of Augustine and Calvin, including Calvin himself and John Owen, regarded the will as a separate department of the human mind, obeying laws of its own, and maintained that it had an essential freedom and power of determination. John Calvin says in writing against Pighius, "If force be opposed to freedom, I acknowledge, and will always affirm, that there is a free will, a will determining itself, and proclaim every man who thinks other-

wise, a heretic. Let the will be called free in this sense, that, is, because it is not constrained or impelled irresistibly from without, but determines itself by itself." See Henry's Life of Calvin, Translated by Stebbing, vol. i. p. 497. Owen says, in his Dissertation on Divine Justice, ch. i. sect. 23, " For to act freely is the very nature of the will; it must *necessarily* act *freely*." The older divines stood up for the sovereignty of God, but never sought to deny the essential liberty of the will. Without losing this essential freedom, they maintained that fallen man's will has become enslaved in consequence of sin—a doctrine overlooked by not a few divines of the school of Edwards.